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An English Summary of this Issue

The second issue of Kyoto Bulletin of Islamic Area Studies includes the following items.

The first part of this issue is a special feature, entitled “Islamic Economics: Theoretical and Practical Perspectives in a Global Context. ” This special feature is the outcome of the international symposium which was held on July 23th, 2007 at Kyoto University’s Center for Islamic Area Studies (KIAS), Japan, and had the same title as this feature. Islamic Economics is one of the main research topics of KIAS.

The feature has six contributions which are revised editions of the speeches delivered at that international symposium. As for a prospectus of the international symposium, see “The Editor’s Introduction to the Special Feature.” The six contributions are as follows: Mehmet ASUTAY’s “A Political Approach to Islamic Economics: Systemic Understanding for an Alternative Economic System,” Salma SAIRALLY’s “Community Development Financial Institutions: Lessons in Social Banking for the Islamic Financial Industry,” Abd al-Rahim ABDUL RAHMAN’s “Islamic Microfinance: a Missing Component in Islamic Banking,” Seif El-Din Ibrahim TAG EL-DIN’s “Capital and Money Markets of Muslims: The Emerging Experience in Theory and Practice,” NAGAOKA Shinsuke’s “Beyond the Theoretical Dichotomy in Islamic Finance: Analytical Reflections on *Murābahah* Contracts and Islamic Debt Securities,” and Mehboob UL-HASSAN’s “The Islamization of the Economy and the Development of Islamic Banking in Pakistan.” As all these contributions are written in English, you can easily follow the contents. These papers treat various aspects of Islamic Economics which are presently undergoing transformation as they spread throughout the world. While this collection of papers can in no way encompass all aspects of Islamic Economics, it does present current scholarship on some of its key elements. We hope that this feature will make an important contribution to understanding Islamic Economics.

The second part of this issue consists of six articles, two of which are written in English and the remainder in Japanese.

First, Nevad KAHTERAN, in his paper entitled “Comparative Philosophy and Cross-cultural Dialogue in the Bosnian Context”(in English), points out that the link between education and philosophy is certainly not limited only to western tradition, and in this regard Bosnia and Herzegovina, which has for centuries – indeed, for a millennium and more – been a natural bridge between East and West, could play a crucial part, particularly on account of its Islamic component, in presenting an honest interpretation of Islam in the EU. This traditional life style which has endured for a millennium was the main reason why Sarajevo was nominated and then selected by the MESCE and WCCES as the venue of the XIII Congress of Comparative Educators (3rd-7th September 2007; see its web-site: <http://www.wcces2007.ba/eng/>). The theme of the Congress was “Living Together: Education and Intercultural Dialogue”, which as such is very significant and linked to Sarajevo, a city renowned for centuries for its intercultural and multicultural living, a city

of historical, national, linguistic and religious unity and tolerance. “So, in what way,” the author of this article asks here, “are we to contemplate the current intellectual diversity within the field of the philosophy of education in an authoritative and lucid manner; how are we to emphasize the diversity of opinion and, where appropriate, disagreement and debate which is essential to this field?” It is evident from current global events that comparative education must, amongst its most important goals, include not only academic but also practical aspects of cross-cultural understanding and acceptance.

The next article is by KOSUGI Yasushi, the director of KIAS. His paper “Integration of Sciences in the Islamic World: Reflections on the Reciprocity between Religion and Science” deals with the relationship of natural sciences, social sciences and humanities in the modern Islamic world from a historical viewpoint. This article is written in Japanese, so we will summarize it in English:

This article investigates the relations between religion and science in Western and Islamic traditions, in both historical and contemporary contexts. In our present time, the separation and fragmentation of various fields of science has become problematic, as the advanced sciences go beyond human control, separating themselves from social values and ethics. The origins of this trend can be found in the “scientific revolution” in West Europe in the 17th century. While the independence of science from control by the church is often taken for granted as the basis of the rational and objective sciences, to which the scientific revolution gave birth, it is fundamentally a Western phenomenon, because we find the relation between religion and science quite different in the Islamic world, where an advanced civilization flourished up until the 16th century. While modern science is universal this does not mean that its relation to its birth place, the Western society, is also universal. Islam does not have any “church” to determine the contents of sciences, rather leaving it to a “market mechanism” of thought, and having already experienced integration, and/or reciprocity between religion and science in the past, it seeks their re-integration in the contemporary context. The case of the Islamic world can provide an interesting example for us when we consider how we should overcome the current, critical situation of science’s relationship with society.

The third paper, YOKOTA Takayuki’s “Democratization and Islamic Politics: A Study on the Wasat Party in Egypt” (in English), explores the often contradictory correlation between democratization and Islamic politics in Egypt, focusing on a new Islamic political party, the Wasat Party. In 1996, some of the Brotherhood members decided to form the Wasat Party as its legal political organ in order to break this stalemate. However, their attempt resulted in fierce opposition from the leaders within the Brotherhood. Moreover, the government has never grant a license to the Wasat Party. Thus far, the Wasat Party has continued to be active under these difficult circumstances in order to realize Islamic democracy based on “Islam as a civilization” and democratization in Egypt.

The fourth paper by KOSUGI Maria, entitled “Toward a Comprehensive Understanding of *Ṣalāt* (ritual prayer) in Islam: Cases from Muslim societies in the Middle East and in Southeast Asia” aims at total understanding of Islamic ritual prayer (*ṣalāt*), criticizing not only the limited philological perspective, but also the limited anthropological perspective. As her article is written in Japanese, we will attach its English summary.

Existent topics and subjects raised by studies of Islamic law and anthropology have mostly neglected, rather surprisingly, the subject of *ṣalāt* (ritual prayer), a fundamental and important practice in every Muslim’s daily life. Of course, we can find some well-ordered encyclopedic explanations of *ṣalāt*, and even some brilliant descriptions in anthropological accounts.

First, this paper aims to verify to what extent the actual practices of *ṣalāt* have been clarified so far. By surveying the preceding studies, this paper suggests that most of the explanations are usually normative descriptions of what and how a *ṣalāt* should be performed, according to the jurisprudential regulations of Islam, and not a result of observations on what Muslims actually do when they perform *ṣalāt* in their societies.

So how can we study the actual practices of *ṣalāt*, and what kind of method and methodology should we employ? This is the second aim of this paper.

After verifying those assertions, this paper gives realistic accounts on how Muslims physically move, and what and how they say and recite when they perform *ṣalāt*. These accounts are based on fieldwork in Middle Eastern countries such as Egypt, Jordan and Palestine, and Southeast Asian countries such as Indonesia.

Grounded in the understanding of the external appearance of *ṣalāt*, we hope to construct a deeper understanding of *ṣalāt*. To achieve this goal, this paper used two kinds of inquiry: one on the relationship between the wordings of *ṣalāt* and the verses of the Qur’ān, and the other on the internal significance of *ṣalāt*.

The next paper, “Supreme Shi’ite Authority Speaking on National Integration in Post-war Iraq: A Study on the *Fatwas* of Āya Allāh al-‘Uzmā al-Sīstānī,” is by YAMAO Dai. He inquires into the *Fatwas* (Islamic legal opinions) of al-Sīstānī, who is an eminent Iraqi Shiite authority, as well as one of the important political figures in post-invasion Iraq, and who has much influence over Shi’ite societies in Iraq and other countries. This article is written in English. Following a precedent, we will summarize it in English:

The aim of this paper is to clarify how the political roles which the supreme Shi’ite authority ‘Alī al-Sīstānī played in post-war Iraq transformed, taking notice of his *fatwas*.

Increasing attention has been paid to Iraqi Islamic political parties and the Shi’ite religious establishment after the Iraqi War of 2003. No article, however, has demonstratively argued the transformation of al-Sīstānī’s political role within the political process since the War. Hence, this paper pays attention to his 113 *fatwas* that were issued from April 2002 to June 2007, in the context of political changes which occurred during that period. In the course of this argument, I attempt to demonstrate how he contributed to policy making and how his

influence changed in post-war Iraq.

This paper clarifies following three points: (1) al-Sīstānī's influence on the political process gradually increased from 2003, when he participated in policy making indirectly by issuing *fatwas*, to 2005, when he founded the biggest Shi'ite political bloc in the United Iraqi Alliance; (2) the core issues of al-Sīstānī's *fatwas* have switched from emphasizing the importance of a democratic election to national integration as the political and security situation has changed; (3) al-Sīstānī reconstructed what I called a "strategic alliance" with the Islamic political parties after the two elections of 2005.

The last article is by KUMAGAI Mizue. She surveyed some Uyghur families in the Xinjiang Uyghur Autonomous Region and examined their ways of eating: how many times they eat a day, with whom they eat, etc. Her "Association of Uyghur People Viewed from Their Family Dining: Cases from the Families in Kashgar" is a result of her field survey. The following English summary is necessary, because this article is written in Japanese.

This study describes the association of Uyghur people through their family dining habits. By observing the way the family shares its daily meal, it attempts to examine the relations between people and to evaluate the role of family dining in Uyghur society.

This paper is based on long-term participant observation fieldwork. At first, it describes the method of taking meals focusing on *Nan*, which is the most important food in Uyghur. Secondly, it shows the existence of the principle "those who see the food can/must join in the meal." From this principle, each meal is shared by whoever is in a house, not only residents, but also visitors. Further, this study presents a table showing the number of non-residents who participate in a meal to explain that most of the non-residents who join a meal tend to be the wife's relatives and her female friends, and the rest are a lesser number of the husband's female relatives and his friend's wives. Due to the existence of Uyghur customs such as that the wife invites only women, and that greeting on ceremonial occasions with a gift is only permitted to women, the conclusion of this research is as follows: the Uyghur family dining table is not a just a place to offer meals to residents as it appears to be at first sight, but more a space which the residents share with the wife's associates, which includes her female relatives, husband's female relatives and his friend's wives, as well as her friends.

The next part, i.e. the third part, of this issue, consists of four research notes, all of which are written in Japanese. In this genre we have included some rather short papers based on on-going research with original themes.

The first research note entitled "Potentialities of Ethnomedicine: Notes on a Paradigm for a Sustainable Humansphere" is co-authored by KASEZAWA Makoto and TANABE Akio. The formation of a paradigm for a sustainable humansphere is the purpose of the Global COE Program at Kyoto University named "In Search of a Sustainable Humansphere in Asia and Africa." This paper is considered a part of this group's research. The English summary is as follows:

This paper investigates the potentialities of ethnomedicine by taking up the example of Ayurvedic medicine in India. In today's world, knowledge and technology accumulated in the field of ethnomedicine are increasingly embraced by modern medicine through scientific investigation. However, although the adaptation of ethnomedical knowledge can contribute to an increase in the diversity of knowledge and technology in modern medicine, it cannot overcome the limitations of the latter's reductionist framework. Another approach to ethnomedicine involves searching for an alternative perspective that can deal with the holistic health of human beings by taking into consideration the complexity of human-environmental interaction as a whole. Such a holistic perspective will no doubt provide an effective critique of the reductionist nature of modern medicine, but as long as the critique remains at an abstract epistemological level, the dichotomy between the holism of ethnomedicine and the reductionism of modern medicine will not be overcome.

What is required, then, is a new paradigm that will mediate this dichotomy. It is our contention that such mediation can be realized by focusing on the potentialities of ethnomedicine as knowledge in practice. Here we shed light upon the creative capacity of the practitioners of ethnomedicine to formulate appropriate practices *in situ* for treating patients. This involves combining a variety of hybrid medical resources according to the context in order to come up with the optimum treatment. This kind of knowledge in practice may provide important intellectual resources for building richer and healthier relationships of life in a sustainable humanosphere.

The second research note is DANISMAZ Idiris's "The Range of Discourses on Anatolian Sufism: A Focus on Sufism Studies in Turkey." This paper begins by evaluating six scholarly monographs on Anatolian Sufism, which were recently published in Turkey: Resat Öngören, *Osmanlılar'da Tasavvuf: Anadolu'da Süfîler, Devlet ve Ulemâ (XVI. Yüzyıl)*; Necdet Yılmaz, *Osmanlı Toplumunda Tasavvuf: Süfîler Devlet ve Ulemâ (XVII. Yüzyıl)*; Ramazan Muslu, *Osmanlı Toplumunda Tasavvuf (18. Yüzyıl)*; Hür Mahmut Yücer, *Osmanlı Toplumunda Tasavvuf (XIX. Yüzyıl)*; Mustafa Kara, *Metinlerle Osmanlılarda Tasavvuf ve Tarikatlar*; Mustafa Kara, *Metinlerle Günümüz Tasavvuf Harerkerleri* and secondly searches for the proper way to study Anatolian Sufism.

The next note is by KURODA Kenji. His "Rethinking Politics and Islam in Post-Revolutionary Iran: A Study on the *Hawza* as an Educational and Socio-Political Institution" focuses on the various roles of contemporary *ulamâ'* (the educated class of Muslim legal scholars engaged in the several fields of Islamic studies) who reside in the *Hawza*, i.e. a seminary of traditional Shi'a Islamic studies, situated in Qum, for example, their influence over Iran Government, their social role in education, the *Hawza's* role as a center for Shi'ite learning, etc. As for English summary, see below:

As a result of the Iranian revolution in 1979, the "Islamic Republic", a regime which had never

been known before was established in Iran. As this political system was based on “Velāyat-e Faqīh (the Guardianship by Islamic jurisprudent)” of Āya Allāh Khomeynī (d. 1989), the roles of Islamic jurists have become more important. While many researchers have tried to reveal their political activity as a power block, it is not possible to say that their real function has been thoroughly clarified. This failure is due to the fact that their activities have spread not only in the political domain, but also in the society itself.

This paper focuses on the *Hawza*. The *Hawza* is one of the important socio-political elements in revolutionary Iran, because jurists, whether they have assumed political roles in Iran or not, have been *Hawza* graduates. Through observing the *Hawza*, this paper tries to show that the concept of “Islam” has been changed by the increasingly political roles of jurists, which in turn has brought changes to the correlation between jurists and the common people. Bearing this process in mind, it would be significant to reconstruct our conception of the Shi’ite law circle, the *Hawza*, in post-revolutionary Iran, namely, to rethink the relationship between politics and Shi’ite Islam in post-revolutionary Iran.

The last paper is HIRAMATSU Aiko’s “The Transformation of Kuwaiti Society and its Democratization: A Methodological Inquiry into the Questions of Islam, Tribe and Women’s Political Participation.” This paper aims to introduce a new perspective on the study of democratization in Kuwait by adopting the theory of Islamic Civil Society.

Kuwait is a very important country in the international society because of its rich oil deposits. Moreover, after the Iraq War in 2003, considerable attention has been paid to the democratization of the Gulf states as well as Iraq. Since its independence in 1961, the National Assembly with legislative power was established and all male citizens aged 21 or over were granted suffrage in Kuwait. The literature on Kuwaiti Politics, however, has concluded that it is far from being a democracy, or that democracy is imperfect in Kuwait. The most important problems underlying this are that Islam and tribe, both viewed as traditional factors, hinder democratization, and that women being unable to vote was regarded as a flaw in the parliamentary system.

I tried to overcome this problem by adopting the theory of Islamic Civil Society as the methodology. This theory assumes that the society with autonomy which has been lost or changed since its modernization can be reconstructed based on Islam in the modern age. In fact, both Islamist groups and tribes coexist with the democratization in Kuwait. Women have also tried to restore their autonomy not only by insisting on women’s suffrage, but also by realizing Islamic society. Both approaches are not incompatible in contemporary Kuwait. This paper concludes that Islam, tribe, and women are trying to restore and reconstruct their autonomy against the state in the context of modernization and democratization.

KIAS aims at the building of “communal facilities” for research and with this aim this issue

includes the following sections: “Translations,” “Thematic Chronology,” “Academic Report” and “Practical Research Information.” “Thematic Chronology” and “Practical Research Information” are newly added categories.

This issue presents two annotated translations, all from their original sources. Each of the translators has added extensive explanation about the respective authors, the original texts and their backgrounds.

The first is TONAGA Yasushi’s “Anthology of Sufism Series No.1: *Kitāb al-Zuhd* by Ibn al-Mubārak” This is the first part of an Anthology of Sufism Series by the same translator. *Zuhd* in the Arabic language means renunciation or abstinence, but this word is often translated “asceticism” and regarded as a word designating a preparatory stage of Sufism. This, however, does not reflect the facts as many authors of books entitled *Kitāb al-Zuhd*, e.g. Aḥmad ibn Ḥanbal, were not connected with Sufism. As these books were written at the same time or a little ahead Sufism came into existence, we should not think of *zuhd* as an archaic form of Sufism, but rather as an important element of Islamic thought as a whole in the formative period. It does not, however, seem that *zuhd* had nothing to do with the formation of Sufism. Certainly, *zuhd* was a necessary factor in its formation. Once Sufism was established, *zuhd*, which had been itself the ultimate goal, turned out to be only one of the steps toward a higher stage of realization, at least from the Sufi perspective. As mentioned above, there are many books that have the title “*Kitāb al-Zuhd*.” The modern scholar, ‘Āmir Aḥmad Ḥaydar, in the preface of al-Bayhaqī’s *Kitāb al-Zuhd*, which he himself edited, enumerates 63 books on the subject by authors such as Ibn al-Mubārak, Ibn al-Jarrāḥ, Aḥmad ibn Ḥanbal, Ibn Abī al-Dunyā, Muḥammad ibn Ziyād, al-Bayhaqī, etc. Ibn al-Mubārak’s *Kitāb al-Zuhd* translated into Japanese in this issue is one of the more famous of the works entitled *Kitāb al-Zuhd*.

The second translation is HIRANO Junichi’s “Islam and Modernity in the Thought of Sayyid Jamāl al-Dīn al-Afghānī; Jamāl al-Dīn al-Afghānī’s *Radd ‘alā al-Dahrīyīn*.” This is a translation of the latter half of *Radd ‘alā al-Dahrīyīn* written by Sayyid Jamāl al-Dīn al-Afghānī (1838/39-97) in Arabic in India in 1881. Previously the author had investigated his life and political thought at length, and so this time he wanted to focus on inquiring into how al-Afghānī regarded the Islamic world and Western countries throughout this book. India had been under the rule of the Mughal Empire from 1526 to 1858, and had traditionally been one of the important countries of the Islamic world. However, India had been subordinated by British imperialism at the time when this book *Radd ‘alā al-Dahrīyīn* was written, and Islamic sovereignty had been lost entirely. That was why the traditional simplistic worldview of Western/Islamic dualism was blown away and such a complicated, entangled relationship between the two appeared for the first time in history. The very man who recognized the complex relationship between both areas accurately was al-Afghānī. His thought in India at that time is a mix of traditional Islamic thought and the contemporary thought of the time. For example he combined Miskawayh’s concept “*tamaddun*” with Guizot’s term “civilization” and sought for a progressive path for Islam in the modern era. Likewise we will find

this entangled relationship in his emphasis on religious ethics and morals, his non-western Islamic rationalism and his transformation of the Islamic view of other religions in this book. These are direct and exact reflections of the political condition of colonial India mentioned above.

Under a new category, “Thematic Chronology,” this issue presents YOSHIDA Kyoko’s “The Chronology of Key Figures in the Initial Period of Twelver Shi’ism.” It begins with the birth of the 1st Imam, ‘Alī ibn Abī Ṭālib (600 A.D.) and ends with the event in which the shrine of Ḥusayn was damaged in 489 A.H./1095 A.D. It contains eight items which are: the events concerning Shi’ite Imams, the Religious Personalities of Medina, Baghdad, Qum, Kufa, Basra and other places, and the main events in the Islamic world.

In the genre of “Academic Report,” this issue contains three reports.

The first report is by HAMANAKA Shingo. The Purpose of his “Recent Studies of Palestinian Political Attitudes” is to review this subject using survey research data as well as to contribute to the formulation of the facility to offer information on Islamic Area Studies. Empirical Palestinian Studies are categorized into two types: one is based on descriptive inference and the other is causal inference. The first type describes the salient features of political or social values among Palestinians. The second specifies determinants of their attitudes to the peace process in the Middle East or political culture for democracy. Up to this time, several research institutes have been founded which have produced a lot of polls and academic survey researches in Palestine. However, it is not easy for foreign researchers to access the data collected by them. My recommendation is to try using the replication data on open access in order to reproduce the original results of the empirical studies reviewed here. The secondary analysis of the replication data would break the entry barrier to empirical data science and provide for new frontiers of Palestinian area studies.

The second report is KIKKAWA Takuro’s “The Third Central Municipal Council Elections in Qatar; Silent Advancement toward Inaugural National Elections.” This essay evaluates the process of the Third Municipal Elections in Qatar; Qatar, a small but stable state in the Persian Gulf region has rapidly increased its reputation in the last decade. Through its huge production of natural gas and oil, Qatar has actively strengthened its soft power by a unique open door policy, namely holding international events frequently, bringing in prestigious foreign colleges, and introducing international satellite channels. Behind its economic and cultural openness, Qatar has cautiously started its legislative reform. Qatar has been experiencing constitutional amendments, and it is supposed to have inaugural national elections in the near future. Therefore, the third Central Municipal Council (CMC) Elections in 2007 were widely recognized as stepping stones toward incoming national elections. Though the CMC is just an advisory council to the civil services, it is the sole house in Qatar that is chosen by nation-wide direct elections. The results of the third CMC elections were very successful but unmotivated; e.g. very few candidates had clear manifestos, and not a little of the voters’ preference was based on tribal or family kinship; however, the success of

the elections would be a positive test case for the prospect of national elections in the future.

The third report is YAMAO Dai's "Current Activities of the 'International Association of Contemporary Iraqi Studies,' 2nd Conference in Amman." The International Association of Contemporary Iraqi Studies, a new academic arena focusing on contemporary Iraq, held its 2nd international conference from 11th-13th June 2007 in Amman, Jordan. This is a report of the 2nd conference and its activities. The 2nd conference had an interesting peculiarity; researchers on Iraq working both inside and outside Iraq participated together (total participants were around 100 scholars) and held discussions in both English and Arabic. This is why the conference was held in Amman. Political and economic situations in post-war Iraq have attracted a lot of attention. A number of papers dealt with Iraqi refugees in the neighboring countries. However, the main subject of the session was about the 1920th Uprising, which was often put forward as the beginning of Iraqi Nationalism. Iraq after the war of 2003 is facing the difficult task of state-formation and nation-building. Hence Iraqi scholars, pay attention to that uprising and try to obtain some inspiration from it. The 2nd conference had enormous importance in terms of creating a cooperative relationship between Iraqi researchers inside Iraq and scholars outside Iraq.

Under the heading, Book Review, we have selected four books in English. We have included Simone RICCA, *Reinventing Jerusalem: Israel's Reconstruction of the Jewish Quarter After 1967*, reviewed by TOBINA Hiromi, Abdulkader Thomas (ed.), *Interest in Islamic Economics: Understanding 'riba'*, reviewed by NAGAOKA Shinsuke, Paul Dresch and James Piscatori (eds.), *Monarchies and Nations: Globalization and Identity in the Arab States of the Gulf*, reviewed by HORINUKI Koji, and Howard Federspiel, *Sultans, Shamans & Saints: Islam and Muslims in Southeast Asia*, reviewed by KINOSHITA Hiroko.

A new category, "Practical Research Information" has been added in this issue. After TONAGA Yasushi explains The "Significance and Role of Practical Information for Area Studies," HORINUKI Koji presents "A Bookshop Guide for Arab Gulf Countries: UAE, Qatar and Bahrain."

At the end of this Bulletin we have annexed the IAS Activity Report (May 2007-November 2007), which is mainly concerned with KIAS.

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Kyoto Bulletin of Islamic Area Studies

